

AASHIQ
-E-
SAWDIQ

The True Lover of Allah Ta'ala

A Discourse
By
Hazrat Maulana Yunus Patel Saheb
(Daamat Barakaatuhum)

Part Two



FOREWORD

All praise is due to Allah Ta'ala, 'The Light of the Heavens and earth'
and the Executioner of all affairs.

Salaat and Salaam upon the Beloved of Allah,
Sayyedena Muhammad ﷺ, eternally.

This booklet is a continuation of a discourse on the subject of **Divine Love**, entitled *Aashiq-e-Sawdiq*. My respected and honourable Sheikh, Hazrat Maulana Yunus Patel Saheb (*Daamat Barakaatuhum*) had discussed this subject matter at his weekly programmes at the Musjid-e-Noor (Asherville) and at other venues : in Pietermaritzburg, Isipingo Hills, etc.

As has been said, the true exposition of Love should be heard from one who has the reality of it within his heart. Since Hazrat Maulana is, himself, a great lover of Allah Ta'ala and Rasulullah ﷺ, his commentary of Divine Love is something that will delight the heart, soul and mind of all those treading the path of Divine Love.

Moreover, Allah Ta'ala has blessed Hazrat with a most engaging manner of presenting the story of Divine Love and of inviting others to the same.

Alhamdulillah, Muslims, all over the world, are benefiting tremendously from the talks, books, tapes and Malfoozaat of Hazrat Maulana. Due to the same, many have undergone a complete spiritual metamorphosis, becoming themselves ardent lovers of Allah Ta'ala and Rasulullah ﷺ.

This humble servant also added relevant extracts, which would elaborate more on the discussion, from other Majaalis, Tarbiyyah Lessons at the Madrasa and poetry, which my respected Sheikh is wont to read and expound on, at various other times.

Due to the increased number of pages, it was decided that the book be published in two parts, so as to make for lighter reading.

May Allah Ta'ala make this very, very, humble effort purely and solely for His Pleasure. May He grant this sinful, insignificant servant the reality of everything contained within the pages of this book. May He make it a means of inspiration for all those who read it and may He make it a *Sadaqa-e-Jaariyah* (perpetual reward) for my respected and honourable Sheikh, as well as for myself, and all those who contributed in its publication.

May Allah Ta'ala grant Hazrat Maulana long life and the best of health and well being to continue with his exceptional services to Deen. (*Aameen*)

a thorn from a rose garden

17th Rabiul-Awwal 1421

[June 2000]

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NB.: Do not touch the Arabic script of the Ayaah (verses) of the Qur`aan Sharief if not in a state of Taharat (cleanliness) – i.e. Wudhu, or Ghusl (if required). You can touch the translation.

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**“...AND THOSE WHO HAVE IMAAN ARE INTENSE IN THEIR
LOVE FOR ALLAH...”**

[SURAH BAQARAH 2 : 165]

[With the Fadhl (Grace) of Allah Ta’ala, we continue with the second part of ‘*Aashiq-e-Sawdiq*’, which covers in some detail an incident in the life of Hazrat Junaid Baghdadi (*Rahmatullah ‘alaih*), as well as the true meaning and explanation of the Love of Allah Ta’ala and our Beloved Nabi, Sayyedena Muhammad ﷺ.

Just to re-cap : It was the occasion of Haj. In a gathering of Auliya Allah, a discussion ensued which centred around the Love of Allah Ta’ala. Hazrat Junaid Baghdadi (*Rahmatullah ‘Alaih*), the youngest of them, had said : “*An Aashiq (true Lover of Allah) is that servant of Allah who has divorced his mortal self from his carnal desires, and as a result, is constantly absorbed in the remembrance of Allah; and is forever ready to fulfil his duties to Allah...*” This has already been explained in much detail, in Part One.¹]

¹ Copies available from Musjid-e-Noor or Madrasatus Sawlehaat.

THE SIGHT OF THE HEART

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) continued :
“And with the power of his inner self he sees Allah all the time, the illumination of his Master, and Allah’s fear has burnt out all other love from his heart ...”

In other words, *‘a lover of Allah sees Allah with the eyes of his heart, which is burnt by the fire of Allah’s fear.’*

When the heart burns with the fear of Allah Ta’ala, then like the candle which melts with the heat of its flame, thus giving off light, this heart also, gives off light.

For us to see anything, we require light : either the light of the sun, moon, a candle, a torch or a light bulb. Whilst the outside light is necessary, we also require the pupil of the eye. When both are present then will we be able to see.

In a similar vein, for the heart to see, it requires the light of the Qur’aan Sharief and the Sunnah of Rasulullah ﷺ. When a person burns his heart with the love and fear of Allah Ta’ala, and the *Ishq* and *Ittiba* (obedience) of His Beloved Rasul ﷺ, then he sees that which we do not see. ...He perceives Allah with the eyes of his heart.

This fear of Allah is yet another department or sphere in our lives which is completely neglected.

THE FEAR OF ALLAH

Allah Ta’ala states in numerous verses of the Qur’aan Sharief, *‘Fear Allah’*. Many have a very wrong impression of someone waiting to punish on reading these verses.

The true meaning of this is that we adopt *Taqwa* and *Taqwa* means that we restrain ourselves, abstain and stay away from all

those things which Allah Ta'ala has declared as *Haraam* (forbidden) and displeasing to Him. ***This fear of Allah should actually be borne out of our intense love for Him.***

...Do you not see that person who falls in love with a mere mortal of this world ? Whilst he so desires to please his beloved, he also fears incurring the anger and displeasure of his beloved. This is human nature : the lover does not like to displease the beloved. This fear is borne out of love.

We need to just realise that everything beloved will perish, **except Allah**; and therefore there should be no one more beloved than Allah.

Allah Ta'ala says in the Qur`aan Sharief:

**“...EVERYTHING WILL PERISH SAVE HIS
COUNTENANCE...”**

[SURAH QASAS 28 :88]

Then again, this fear of Allah is not the fear that a person would have for a lion. This fear of Allah is borne out of pondering over the manifestation of His Attributes, which are apparent all around us.

Most often and invariably, we read, see, listen to or experience earthquakes, gale-force winds, floods, droughts and wars, which deliver death to multitudes through out the world. These are manifestations of Allah Ta'ala's Power to seize when the indulgence in sins increases and when, '*Amr bil Ma'roof and Nahy anil Munkar*' (the invitation towards good and the forbidding of evil) is neglected and discarded.

Allah Ta'ala mentions in the Qur`aan Sharief :

**“SUCH IS THE SEIZURE OF YOUR LORD WHEN HE SEIZES
THE (POPULATION OF) TOWNS WHILE THEY ARE DOING
WRONG. VERILY, HIS SEIZURE IS PAINFUL AND SEVERE.”**

[SURAH HOOD 11 : 102]

Regarding the neglect of ‘*Amr Bil Ma’roof*’ and ‘*Nahy Anil Munkar*’, Nabi ﷺ has said : ***“I take oath by that Being in Whose power is my life! Command righteousness and prohibit evil, otherwise Allah will overtake you with punishment. At that time, you will make dua, but it will not be accepted.”***

Of course, there are different ways and approaches by which a person calls to truth. Whilst various methods can be elaborated upon, it is sufficient to say at this time that we should take into consideration, the time, the place and the person being addressed, and then we should sincerely advise, encourage, invite or forbid.

...Be that as it may, along with the physical and material forms of retribution witnessed, there also follows on the commission and indulgence in sins, a punishment that is meted to the heart. In fact, the heart is the first ‘zone’ to encounter the power of Allah’s wrath and punishment.

Those who have not experienced these disasters of the outside world, experience, within the little world of the heart, the turmoil of quakes, tremors, flood, upheavals, etc. in the form of restlessness, anxiety, depression, fear and agitation which surround and close in on such a heart.

In spite of the earth's expanse and spaciousness, such a person finds himself existing in a narrow, little world. All the gold and silver, the mansions, villas and palaces, and all the luxuries of life cannot remove the strangling which is experienced.

Allah Ta'ala says :

**“WHOSOEVER TURNS AWAY FROM MY REMEMBRANCE
(I.E. NEITHER BELIEVES IN THIS QUR`AAN, NOR ACTS ON ITS
LAWS AND INJUNCTIONS) VERILY, FOR HIM IS A LIFE
OF HARDSHIP...”**

[SURAH TA-HA 20 : 124]

He, who owns and controls our lives, punishes in whichever way He so wishes.

FORMULAS

Furthermore, Allah Ta'ala says in the Qur`aan Sharief :

**“NO DOUBT! VERILY THE AULIYA OF ALLAH, NO FEAR
SHALL COME UPON THEM NOR SHALL THEY GRIEVE.
THOSE WHO BELIEVED AND FEARED.”**

[SURAH YUNUS 10 : 62, 63]

The excellence of the *Auliya* (friends) of Allah is that they have sincerely accepted and affirmed *Imaan* in Allah Ta'ala and His Rasul ﷺ.

The reality of :

‘La-Ilaaha-Illal-laahu Muhammadur-Rasoolullah.’

(‘THERE IS NONE WORTHY OF WORSHIP EXCEPT ALLAH AND MUHAMMAD IS THE MESSENGER OF ALLAH.’)

is grounded in their hearts.

Along with this, they have adopted and inculcated *Taqwa* within themselves. As such, they refrain and avoid all forms of transgression and wrong doings that would earn them the Displeasure of their Master.

“...VERILY NONE ARE THE AULIYA EXCEPT THOSE WHO REFRAIN FROM HIS DISOBEDIENCE...”

[SURAH AL-ANFAL 8 : 34]

Moreover, their exceedingly intense love for Allah Ta’ala inspires them towards righteousness and virtue, by devoting their lives in total submission to Allah Ta’ala, in order that they may gain His pleasure.

Due to the predominant virtue of *Taqwa*, they experience tremendous peace in this world, and they will experience peace in the Hereafter as well. ...This does not mean that they do not fall ill or get caught up in floods, and other hardships. They too become victims of such circumstances. **However, under all conditions, they experience a special kind of peace. The tranquillity of their hearts is never affected.**

Thus, the formula of *Wilayat* (friendship with Allah Ta’ala), as drawn from the verse:

(i.e. “...*Those who believed and feared.*”) is :

IMAAN + TAQWA = WILAYAT

IMAAN

The kernel of Imaan which lies embedded in the heart of a Mu`min (Believer) is nurtured and developed in the company of the *Ahlullah* (the pious and righteous servants of Allah).

Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah 'alaih*) had explained that by virtue of the blessed company of the Auliya, one's Imaan develops to such a degree that one will, *Insha-Allah*, not forsake Islam.

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) verified this with a Hadith of Rasulullah ﷺ who had said that whoever loves someone solely for the sake of Allah is granted the sweetness of Imaan by Allah Ta'ala.

Hazrat Anas (ؓ) related that Rasulullah ﷺ said :

“Whoever has in him three qualities will experience the sweetness of Imaan :

- *His love for Allah and His Rasul is more than that for all and everything.*
- *His love for another person is motivated by only the love of Allah.*
- *A man who, after having been saved by Allah from Kufr, abhors returning to Kufr (Disbelief) as much as he abhors falling into a fire.”*

...The sweetness of Imaan is an indication and a sign of being blessed with death on Imaan. Since the friendship and companionship of the friends of Allah is solely for the sake of Allah, the promise of Allah Ta'ala is binding upon that person who sincerely establishes such a relationship.

Via the friendship of the Ahlullah, one is guaranteed the love of Allah, and this aids in developing the first quality in a person who would be granted the sweetness of Imaan (as stated in the above Hadith).

Hazrat Mu'aaz Ibn Jabal (ؓ) quoted Rasulullah ﷺ as having said : ***“Allah has decided : It is incumbent upon Me to bestow My Love on those who love one another for My Sake, meet one another for My Sake, visit one another for My Sake and spend for each other for My Sake.”***

The last quality of hating to return to *Kufr*, and even *Fisq* (sin), after having forsaken them, is something that is also easily inculcated in the blessed company of the *Ahlullah* (People of Allah Ta'ala).

The Ahadith also mention other added bounties and rewards of such friendship. Hazrat Abu Hurairah (ؓ) related that Nabi ﷺ had said : ***“Seven persons are those who will be sheltered under the shade [of the Arsh (throne)] of Allah on the Day of Judgement when there will be no other shade, besides His shade...”*** [One category being:] ***“...two persons who love each other for the sake of Allah.”***

Another Hadith states that those who keep the company of the pious will never be unfortunate.

ACQUIRING TAQWA

The ingredients of *Taqwa* are also two-fold : *Suhbat* (companionship of the righteous) and *Mujahada* (striving); both of which are verified in the Qur'aan Sharief :

**“O YOU WHO BELIEVE, FEAR ALLAH AND JOIN THE
COMPANY OF THE TRUTHFUL ONES**

(THE PIOUS, THE AULIYA ALLAH).”

[SURAH TAUBAH 9 : 119]

Allah Ta’ala enjoins upon His servants to adopt the quality of Taqwa and then graciously provides the simplest means of acquiring Taqwa, namely, the company of the pious and righteous.

The Sahaba-e-Kiraam (ؓ) in keeping company with Rasulullah ﷺ, became in the words of Rasulullah ﷺ :

“My Sahabah are like stars; thus, whichever one of them you follow you will be guided aright.”

This was the fruition of the beautiful and blessed company of Rasulullah ﷺ : a people who were steeped in absolute misguidance, prior to accepting Islam, were to become the beacons of guidance for all of humanity.

Accompanying the *Suhbat* (companionship) of the Ahlullah is *Mujahada* (striving). This too Allah Ta’ala makes mention of:

“AS FOR THOSE WHO STRIVE IN OUR WAY, WE WILL SURELY GUIDE THEM TO OUR PATHS...”

[SURAH ANKABOOT 29 : 69]

The courage to assail and engage nafs and Shaytaan in *Jihad-e-Akbar* is another attribute that can only be acquired from the *Ahlullah*.

Thus, the *suhbat* (company) of the *Ahlullah* (friends of Allah) is the key to unlocking the treasure chest of both Imaan and Taqwa, and enjoying the wealth of *Wilayat* (friendship), *Qurb* (proximity) and *Ma-iyyat* (togetherness) of Allah Ta’ala and His Beloved Rasul ﷺ.

THE POLISHING OF THE HEART

Since we have not appreciated the message of Qur`aan, Hadith and Sunnah, and since we have not absorbed its reality within our hearts and within our lives, we do not experience the Noor of Allah Ta`ala.

The polishing of the heart and soul is something that does not exist in our dictionary. **Everything we do is *Zaahiri* (external). As a result we see nothing and we feel nothing and thus remain just ‘dry’ worshippers of Allah Ta`ala, deficient in His Love.**

...Whilst this too must certainly not be given up, we should not remain content with such *Ibaadah* (worship).

Then again, even though Ibaadah generates light within the heart, obedience to nafs and Shaytaan introduces darkness therein. Either we bring light into our hearts or darkness. Both cannot co-exist in one place, at the same time.

The Noor of Ibaadah is such that it is quickly extinguished with the darkness of sin. The darkness of backbiting, lies, false oaths, deceiving, fraud, interest taking and giving, reading filthy literature, gambling, music, television, Haraam computer games, casting evil glances, Haraam fantasizing, adultery, fornication, etc. covers the Noor of our little Ibaadat like a thick blanket of soot.

How then can the *Noor* of Ibaadah and the *Noor* of *Nisbat Ma-Allah* permeate that heart and anchor itself therein ? How then can our hearts become a reflection of the *Tajalli* and Noor of Allah Ta`ala?

THE ECLIPSE OF THE HEART

Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) makes mention, in his epic composition, the Mathnavi Sharif, of the 14th moon: Its glorious beauty and shine illuminates the night and expels its complete darkness.

However the light effect acquired from the moon is not from its own light, because it has no light. The moon borrows light from the splendorous sun and thus reflects the light of the sun onto the earth.

When the earth, while rotating around the sun, comes between the sun and the moon, the moon is eclipsed. The shadow of the earth falls upon the moon which results in it darkening.

Maulana Rumi (*Rahmatullah 'alaih*) cites this phenomena and draws a beautiful analogy : The heart of a Mu`min is akin to the moon, deriving its noor from the noor of Allah Ta'ala. This noor effaces the darkness within the heart, illuminating it.

Unfortunately, nafs and Shaytaan come between us and Allah Ta'ala and block the radiant and resplendent light of Allah Ta'ala which is perpetually directed upon the hearts of the *Mu`mineen* (Believers). The darkness inherent in nafs and Shaytaan then falls upon our hearts. As such, our hearts are far from receiving the full shine of Allah Ta'ala's luminous Countenance.

Those hearts that are extremely negligent, experience a ***total eclipse***; others that make the attempt of being mindful of their duties to Allah Ta'ala, experience ***partial eclipses*** of their hearts when they succumb to the wiles of nafs and Shaytaan.

When we will throw dust into the faces of our enemies, nafs and Shaytaan, and deny them any nearness to our hearts then

our hearts will become recipient to the *Tajalli* of Allah Ta'ala.

...Not only will this noor remove the darkness of our hearts; it will be the means of illuminating thousands; nay, millions of other hearts.

EXTINGUISHING THE FIRE OF SINS

Corroborating aptly to the subject matter, is yet another exceptional simile to be found in the Mathnavi Sharif.

Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) asks :“*What will extinguish the fire of Jahannum?*” ...How do we overcome the **partial** or **total eclipses** which we experience?

Allah Ta'ala mentions in Surah Qaaf :

**“ON THE DAY WHEN WE WILL SAY TO HELL :
‘ARE YOU FILLED?’...”**

“...IT WILL SAY: ‘ARE THERE ANY MORE (TO COME)?’”

[SURAH QAAF 50 : 30]

People will be thrown into the fire of Hell; yet despite the millions that will reside in Jahannum, it will never say that it is full until Allah Ta'ala will place His Foot over it (this is in reference to His *Tajalli*, His Command, etc. for Allah Ta'ala is free from physical form and shape).

When He does this, then Jahannum will say: “
(*Enough! Enough!*)”

Likewise, what extinguished the heat of the fire of Namrood which was to consume Hazrat Ibraheem (*'Alaihis Salaam*),

who was the *Khaleel* (friend) of Allah ? ...Maulana Rumi (*Rahmatullah 'alaih*) explains that it was the Noor of Allah Ta'ala which was in the heart of Hazrat Ibraheem (*'Alaihis Salaam*).

Allah Ta'ala commanded the fire to become cool, and made it tranquil and comfortable.

**“WE (ALLAH) SAID : ‘O FIRE! BE COOLNESS AND
PEACE FOR IBRAHEEM.’”**

[SURAH AMBIYAA 21 : 69]

Then Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) asks :
***“What will extinguish the fire of your evil desires and
lusts?”***

And then he provides the answer : ***“...It is the Noor of
Allah.”***

**The fire of the evil desires of our nafs not only burns the
spiritual heart but also the very delicate entity of Imaan.
Many have sacrificed Imaan and Islam for a beautiful
face, or for some worldly wealth and power, or even for a
short-lived ‘name and fame’. What was it? ...It was
desire and lust, for more and more and more.**

The Noor of Allah which is generated from His Zikr, via
different forms of Ibaadah and the fulfillment of rights, will
extinguish the fire of our evil passions.

By refraining and resisting the temptations of sin, by
burning the evil desires of our hearts with the love and fear
of Allah, we protect the Noor of Ibaadah that has filled up in
our hearts. By indulging in sins, we destroy this Noor.

THE FIRE OF LOVE

Hazrat Junaid Baghdadi (*Rahmatullah ‘alaih*) thus said that the true lover of Allah Ta’ala is he whose heart is burnt in the fear of Allah. As a result he perceives Allah Ta’ala with the eyes of his heart.

Hazrat Khwaja Mu`inuddeen Chisti (*Rahmatullah ‘alaih*) once stated : “*The heart of the lover of Allah is the furnace of the fire of Love, and whatever (impure) enters his heart is burnt and reduced to ash, for there is no fire stronger and more intense than the fire of Divine Love.*”

***When the fire of Divine Love blazes,
It consumes everything, except the Beloved.***

Like Rasulullah ﷺ, the Khulafa-e-Rashideen (ؓ), the Sahabah-e-Kiraam (ؓ) and the Auliya Allah of the past, the *Ush-shaaq* (lovers) of Allah burn their hearts with the love and fear of Allah Ta’ala. Allah Ta’ala, in turn, fills their hearts with such Noor that whosoever keeps their company experiences sukoon and peace.

The hearts derive warmth from the fire of love that blazes in the hearts of these *Ahlullah*.

I had mentioned once that when meat is braaied, then its flavour and aroma goes far and wide.

...I had also explained previously that if one’s neighbours are poor, then to ‘braai’ outside or cook food in such a place, which would cause the aroma of that food to reach their homes, projects a lack of sympathy and mercy.

Due to poverty and even hunger such poor neighbours would be desirous of that kind of food, but would not be able to afford the same. At such a time, cook inside or at least send a little to them so that you do not cause them sorrow and

hurt. Consideration of the needs and feelings of others is part of the disposition and make-up of a good Muslim...

Nevertheless, we all know that when meat is braaied then an appetizing aroma emanates from it which people around the neighbourhood are quick to get a 'whiff' of.

...Imagine the 'braaing' of the hearts of the *Ahlullah* with the fire of the love of Allah Ta'ala...*Allahu Akbar*.

...Not only does an aroma and Noor pervade such a heart, but that noor travels beyond the confines of the body permeating the hearts of thousands far and wide.

***He who burns himself up for Allah;
Fills up the entire Universe with his fragrance.***

In fact, this Noor or light can be sensed in their writings, utterances, speeches, or even in listening to tape recordings of such speeches.

THE SUHBAT OF THE AHLULLAH

My Sheikh cites a different comparison in regard to the suhbat of the *Ahlullah*. He states that a person desires cold water but cannot enjoy the same because he does not have a fridge. Since his neighbour has a fridge, he requests this neighbour to keep his bottle of warm water in his cold fridge, so that he too may enjoy cold water.

Quenching his thirst with cold water, on a hot day, will inevitably make him purchase his own fridge so that he too enjoys cold water whenever he desires.

Thus, until a person does not have a fridge of his own, he should make friends with someone who has one and who will refrigerate his bottle of water and have it kept cooled.

In other words, if we don't have the Love of Allah in our hearts, and our hearts have become heated due to the commission of sins, then make friends with those who have the coolness of the love of Allah Ta'ala in their hearts. Within a few months, if not a few days, *Insha Allah*, that coolness will transfer.

This companionship will make one buy ones own 'fridge'.

THE COLOURS OF LOVE

The love of Allah has different colours or states. Sometimes mention is made of the fire of love and at other times the coolness of His Love. Added to this, each Wali has his own experience. One Wali of Allah had said : “...*He (Allah Ta'ala) covers me with the warmth of His Love during Winter, and He covers me with the coolness of His Love during Summer...*”

Some forms of Zikr create warmth, while other forms of Zikr create a coolness. For some there is sorrow in the separation of their beloved Allah; for some, restlessness in the quest of the Beloved, and for others, a laughter in the heart. Each heart is coloured in a different shade of Divine Love, and therefore has its own experience and story to tell, which the tongue finds difficult to sometimes describe.

***“ What word did you utter in the ear of the flower
That it now laughs with pleasure?
And what did you mention to the nightingale
That now through the pains of love,
It weeps and laments ? ”***

THE RETRIBUTION OF SINS

As for the retribution of sin : When a person indulges in sins, then his heart finds itself immediately connected with the fire of Hell. One result of which is heat...

...The proof of this, from a Masnoon Dua, was brilliantly and inspirationally presented by Hazrat Maulana Shah Abdul Ghani Phulpoori (*Rahmatullah 'alaih*), a great Sheikh of his time.

We learn from the Ahadith, different duas for different occasions. One Dua that has been taught to us by Nabi ﷺ is:

“O ALLAH, WASH OFF MY SINS WITH THE (MELTED) WATER OF ICE AND SNOW, AND PURIFY MY HEART OF SINS, EVEN AS WHITE CLOTHES ARE CLEANSED OF FILTH.”

Rasulullah ﷺ was *ma'soom* (sinless) and *mahfooz* (protected from committing sins). There is absolutely no question of him committing any sin. However, due to the exceptional stage of *Ma'rifat* (Recognition) that Rasulullah ﷺ had been blessed with, he would still seek forgiveness, thus teaching the Ummat that if a *sinless* Prophet of Allah Ta'ala seeks so much of forgiveness, how much more penitent and repentant his followers should be.

However, the utterances of Taubah and Istighfaar, of a sinless Nabi, was followed through with a greater degree of proximity to Allah Ta'ala and the attainment of higher and higher stages.

Being the teacher to his Ummah, Rasulullah ﷺ had to also demonstrate and present various modes and methods of Ibaadah - repentance being one.

Let us now consider the explanation and meaning of the dua referred to :

Hazrat Maulana Shah Abdul Ghani Saheb (*Rahmatullah ‘alaih*) had stated that on one occasion he had a most respected guest present, during his teaching of Bukhari Sharief. The guest was Hazrat Maulana Dr. Abdul Hay Saheb (*Rahmatullah ‘alaih*) who was a senior Khalifa of Hazrat Maulana Ashraf Ali Thanwi (*Rahmatullah ‘alaih*).

During this lesson, Dr. Abdul Hay Saheb posed a question to Hazrat Maulana Shah Abdul Ghani (*Rahmatullah ‘alaih*). He asked : “*Why did Nabi ﷺ use the words ‘ice and snow’ in this particular dua ?*”

Maulana Shah Abdul Ghani Saheb (*Rahmatullah ‘alaih*) did not have an answer to reply with. In fact, no *Muhaddith* (an expert in the field of Hadith) had furnished any explanation regarding the reasons behind the usage of these words by Rasulullah ﷺ.

Not knowing the answer, he lowered his head in humility and prayed to Allah Ta’ala to provide him with the wisdom thereof. No sooner did he ask, then Allah Ta’ala inspired him with the answer.

He was not a Nabi and nor did he claim to be one. Such matters pertain to one’s relationship with Allah. The relationship and friendship that the lovers and sincere servants of Allah have with Allah, secures for them a confidence and hope that such requests will be accommodated, with an inspiration from Allah Ta’ala.

This type of inspiration to the friends of Allah is called '*Ilhaam*'.

The reply, which he presented, was : "*There are two major effects that follow the commission of sins.*

1.) *Darkness in the heart.*

Rasulullah ﷺ has explained : "When a Mu'min (believer) sins, a black dot appears on his heart. If he repents and seeks Allah's forgiveness, his heart becomes cleansed and polished. If he continues to commit more and more sins (without repenting), the spot continues to spread and ultimately covers all of his heart."

2.) *Heat.*

By means of sins, a person links himself to the fire of Hell. As a result, such a person's body also produces a kind of heat.

...My Sheikh has mentioned that generally, when a person is committing a lot of sin, especially if he is entangled in that of illicit love, then the effect of his sins is such that even his head becomes heated. ...Of course, this does not mean that every person whose head is heated is involved in sin. It may be that the person is ill, suffering with fever, etc.

Consequently, the second quality of sin is that it produces heat.

*The attribute of ice is its **coolness** and the apparent characteristic of snow is its **whiteness**.*

Thus, the two effects of sins are removed with the two effects of snow and ice. The whiteness removes the darkness and the coolness effaces the heat."...SubhanAllah

Moreover, why is ‘white’ cloth used in the dua ? ... Because black cloth will not disclose the spots and marks of dirt, even after having been washed, but white cloth is sure to reveal the slightest trace of dirt.

These are explanations that should be most appreciated by Students of Deen as well as Saalikeen.

...So Junaid Baghdadi (*Rahmatullah ‘alaih*) states that another sign of the true lover of Allah is that he sees Allah Ta’ala with his heart.

INNER SIGHT

In Surah Yusuf, Allah Ta’ala says :

“SAY (O MUHAMMAD ﷺ) : THIS IS MY WAY; I INVITE UNTO ALLAH WITH BASEERAT (DISCERNMENT AND INSIGHT), I AND WHOSOEVER FOLLOWS ME....”

[SURAH YUSUF 12 : 108]

This *Baseerat* (perception and sight of the heart) is of perfect and pure Tauheed. Having perceived Allah Ta’ala with the eyes of the heart, Rasulullah ﷺ and all those who follow him [i.e. the Sahabah (ؓ) and Mashaa’ik of the Ummat] invite others to the same way.

Mufti Muhammad Shafi (*Rahmatullah ‘alaih*), the author of *Ma’ariful Qur’aan*, in defining the *Baseerat* (inner-sight) of the *Siddiqeen* (those who attain unto the highest stages of piety), mentions that someone asked Hazrat Ali (ؓ) : “*Have you seen Allah Ta’ala?*”

Hazrat Ali (ؓ) replied : *“I cannot worship something I have not seen.”* He thereafter explained his reply : *“Though people have not seen Allah Ta’ala with their eyes, but their hearts have seen Him through the realities of faith.”*

To cite an example, whereby we may glimpse of such Imaan; it has also been mentioned that Hazrat Ali (ؓ) had disclosed regarding his inner-sight: *“When I will behold Jannat and Jahannum on the Day of Judgement, my conviction in its reality will not increase by even an atom.”*

FIRASAT

Rasulullah ﷺ had said :

**“BEWARE OF THE FIRASAT (INSIGHT) OF THE MU`MIN,
FOR VERILY, HE SEES WITH THE NOOR OF ALLAH.”**

To illustrate this perception and insight of the heart, I will relate a story of a Jew who, having been informed of this quality of ‘*firasat*’, to be found in a Mu`min, decided to test the veracity and truth of the statement of Rasulullah ﷺ.

He donned the garb of a Muslim and approached Hazrat Junaid Baghdadi (Rahmatullah ‘alaih). After Salaam and some social niceties, he enquired : *“What is this ‘firasat’ of a Mu`min?”*

Hazrat Junaid Baghdadi (Rahmatullah ‘alaih) replied : *“The firasat of a Mu`min is this: that you are a Jew and not a Muslim.”* This manifestation of truth became a means of *Hidayat* (guidance) and the Jew embraced Islam.

Of course, the pre-condition to such ‘*firasat*’ is that the person has to be a true and perfect *Mu`min* (Believer); the ingredients of which are *Taqwa* and *Righteous Deeds*.

KASHF

Hazrat Umar (ؓ) once dispatched an army under the command of Hazrat Saariya (ؓ) to Iraq. While the army was engaged in battle, he remained in Madina Sharief, occupied with his commitments as the *Ameerul Mumineen*.

One day, during this time, he was delivering a *Khutbah* in Musjidun Nabawi (ﷺ) when he suddenly called out : “***O Saariya, the mountain. O Saariya, the mountain.***”

He was standing on the mimbar in Madina Sharief, yet he was warning Hazrat Saariya (ؓ), who was thousands of miles away, to look behind, towards the mountains...

On the arrival of one of the envoys of the army, Hazrat Umar (ؓ) inquired as to the outcome of the battle. He was told that the Muslim army was near being defeated when they heard the voice of Hazrat Umar (ؓ) warning : “*O Saariya, the mountain.*” On having heard this, Hazrat Saariya (ؓ) took necessary precautions, and thus the Muslims were able to overpower the enemy.

It was then that the people recalled the words of Hazrat ‘Umar (ؓ), which he had uttered during the *Khutbah*. ...This was the heart given to him by Allah Ta’ala.

And this is not something difficult to believe ... The camera and television are the inventions of recent times. So if the friends of Allah Ta’ala, with their inner sight, sometimes see that which ordinary eyes cannot behold, then what doubt can one have?

THE DISCLOSURE OF THE EYES

Another very famous incident which I have mentioned previously, is that of a person who attended one of the majaalis of Hazrat Uthman (ؓ), after having cast a lustful glance at a woman. One look at him, when he walked in, and Hazrat Uthman (ؓ) said : *“What has happened to people that they come to me with the signs of zina (adultery) in their eyes.”*

The eyes disclose many of the secrets of the heart. If there is *Ishq* (Love) of Allah in the heart, then its noor shines in the eyes. It was this same ‘betrayal’ of the eye which made Maulana Jalaluddeen Rumi (*Rahmatullah ‘alaih*) say to his Sheikh, Shamsuddin Tabrezi (*Rahmatullah ‘alaih*) : *“A drunkard may attempt to conceal the odour of liquor which emanates from his mouth, but he will not succeed in concealing the effects of the intoxication manifest in the redness of his eyes. Therefore, O Shamsuddeen, your nightly Tahajjud and Muraqabah (meditation) cannot be concealed, because your eyes give you away. Your eyes reveal that you have consumed abundant pitchers from the love of Allah Ta’ala.”*

If the heart is overwhelmed with sins, then the darkness of sins makes itself apparent in the eyes of a person. Those with purified hearts are able to easily recognize the condition of the heart of a person.

ANIMALS IN HUMAN FORM

One Sage (*Wali*), residing in Delhi (India), used to always attend the Jamaat Salaah at the Musjid, blindfolded. Prior to leaving his home, he would blindfold himself and have his *khaadim* (servant) see him to the Musjid. When in the Musjid, he would get to the first row, remove the blindfold, and thereafter not look around.

After some time had elapsed following this routine, the khaadim, one day, when in the Musjid, asked his Sheikh as to why he had adopted such a strange habit as to blindfold himself. ...Why should he not use the sight Allah Ta'ala had blessed him with ?

In reply, the pious, saintly one, removed his *topi* (hat) and placed it on the head of the khaadim and told him to look around the Musjid. When the khaadim glanced around him, he saw hardly any human beings. Instead he saw various kinds of animals.

This Sheikh then explained that when he came to the Musjid he did not see human beings, rather their characters. For example: if a person was shameless, immoral and filthy, then he saw a pig. If a person was greedy and miserly, then he saw a dog. If a person found pleasure in harming others, then he saw a scorpion or snake. If a person was sly, shrewd and cunning in nature, then he saw a fox. If the person was mischievous and caused trouble and inconvenience, then he saw a baboon or monkey, and so forth.

This is the malady of our society. The majority of us have the characteristics of animals and not human beings.

Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) says:

***“Humanity is not the name for flesh, fat and skin.
It is the name given to those attributes,
characteristics and deeds
Through which Allah Ta’ala’s pleasure is attained.”***

***Islaah* (reformation) of the Nafs, *Tazkia* (purification) of the heart and the development of *Akhlaaq-e-Hameeda* is**

Fardh-e-Ain (i.e. it is obligatory and compulsory upon each and every individual). Our concept and definition of *Bay'at*, *Sulook* and *Tasawwuf* is simply the recitation of a few wazeefas. We content ourselves with this and make no effort on the reality of *Tasawwuf*.

In fact, as a result, many have misunderstood '*Tasawwuf*' as something apart from and very different from Shariah, if not a complete innovation. Whereas *Tasawwuf* is an integral part of Shariah; and substantial proof of it is to be found in the Qur`aan Sharief and Ahadith.

IHSAAN

Nevertheless, if we cannot attain such perception of the heart, that we see Allah Ta'ala with our hearts, then we should strive to attain the stage of '*Ihsaan*'. In a very famous Hadith, known as *Hadith-e-Jibraeel*, Hazrat Jibraeel ('*Alaihis Salaam*) asked Nabi ﷺ :

“WHAT IS IHSAAN ?”

Rasulullah ﷺ replied:

**“THAT YOU WORSHIP ALLAH AS IF YOU ARE SEEING HIM,
AND IF YOU CANNOT SEE HIM, THEN HE SEES YOU
(ANYWAY).”**

To reach such a stage we need to develop a conscious awareness of Allah Ta'ala. We should meditate on the fact that He is Aware of us, He is Seeing us and He is Hearing us. Our every movement, our every word, our every thought and our every feeling is in His Knowledge, Sight and Hearing.

The *Mashaa`ik* have prescribed that we reflect, ponder and keep before us the *Ayaah* (verses of the Qur`aan Sharief):

“...AND HE IS WITH YOU WHERESOEVER YOU MAY BE...”

[SURAH HADEED 57 : 4]

and :

“DOES HE NOT KNOW THAT ALLAH IS WATCHING ?”

[SURAH ‘ALAQ 96 : 14]

When Nabi ﷺ was asked : *“How can one purify and develop himself ?”*

Rasulullah ﷺ answered : *“He should always remember that Allah is with him wherever he is.”*

Insha-Allah, with this *muraqabah* (meditation), we will develop that conscious awareness of Allah Ta’ala and, as such, reach the station of Ihsaan.

UNDER SURVEILLANCE

In fact, something to further ponder over, which will develop, *Insha-Allah*, that fear of Allah Ta’ala, as well as the *sifat* (quality) of Ihsaan : Allah Ta’ala says in the Qur’aan Sharief:

“VERILY YOUR LORD IS EVER – WATCHFUL (OVER THEM).”

[SURAH AL-FAJR 89 : 14]

Allah Ta’ala is Ever –Watchful. Each and every one of us is within His Infinite Surveillance of Sight, Hearing and Knowledge, 24 hours of day and night. **He has a ‘close up’ of each one of us.** And He is not in need of binoculars, cameras, close-circuit televisions, etc. His Sight is His *Sifat* or attribute. He is ***Baseer*** (*The All-Seeing*).

Allah Ta’ala says in Surah Qaaf :

**“AND INDEED WE HAVE CREATED MAN, AND WE KNOW
WHAT HIS OWNSELF WHISPERS TO HIM. AND WE ARE
NEARER TO HIM THAN HIS JUGULAR VEIN.”**

[SURAH QAAF 50 : 16]

THE DRINK OF LOVE

Then, Hazrat Junaid Baghdadi (*Rahmatullah ‘alaih*) continued :
***“...And he (the lover of Allah) has taken the drink of the
pure love of his Master...”***

In other words, ‘*the Zikr of Allah Ta’ala intoxicates him like
a cup of wine.*’ The taking of the name of Allah gives him
more intoxication than that person who is addicted to wine.

***The joy of taking Your name
Is far greater than the enjoyment
Of those who love their wine.***

This is not a worldly intoxication which makes a person lose
his sense of sanity and then commit indecent and obscene
acts. The intoxication inherent in the beautiful name of Allah
is a rare and exceptional kind of intoxication.

Maulana Jalaluddeen Rumi (*Rahmatullah ‘alaih*) says :

***“When I take the name of Allah,
then from every hair of my body,
fountains of honey begin to flow.”***

Some *Ahlullah* have even disclosed that they experience the
sweetness of the name of Allah in the true and literal sense :
their saliva becomes sweet.

That Allah who has placed sweetness in sugar cane, cannot He put the same into our tongues?

THREE INTOXICANTS

My Sheikh once asked me : “*How many kinds of intoxicating drinks are there ?*”

I replied : “*I do not know.*”

Hazrat then explained to me that there are three kinds of intoxicants :

- The first is the intoxicating wine of ‘*Dunya*’. The majority on the face of the earth are intoxicated with something of the earth: gold, silver, property, business, fashion, cars, etc. Yet this ‘Dunya’ is something that is neither ‘*Azali*’ nor ‘*Abadi*’ – meaning that it was not existent previously. It has been created. Added to this it will not remain forever. It will one day perish.
- The second kind of intoxicant is the intoxication of the *Aakhirah* (Hereafter). Jannat is the drink of the Aakhirat. Even though it is not ‘*Azali*’ (*from all times*), it is ‘*Abadi*’ – meaning that it will not be destroyed. It will exist into eternity. This intoxicant is permissible; in fact it is recommended to seek.
- However, the third kind of intoxicant is the intoxication of ‘**HAQ**’. The drink of DIVINE LOVE. This is unique and unparalleled as it is neither created nor will it perish. It was. It is. It will *always* be.

This drink is exclusive to the *Ahlullah*. If we desire ‘*the drink of the pure love of our Master*’, we will have to keep company with His lovers. Their generosity is such that they share the same with those who have the thirst.

THE SPEECH OF THE AASHIQ

Nevertheless, returning to the company of Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*)....

He continued his exposition, describing the true lover of Allah Ta'ala: “...*He speaks the word of Allah as if Allah Ta'ala speaks through his mouth...*”

The Aashiq of Allah receives within his heart, the special *Tajalli* of Allah Ta'ala.

Allah Ta'ala says in Surah Noor :

**“ALLAH IS THE LIGHT OF THE HEAVENS AND THE
EARTH...”**

And Allah says :

“...ALLAH GUIDES TO HIS LIGHT WHOM HE WILLS...”
[SURAH NOOR 24 : 35]

Allah Ta'ala's attribute of '*Haadi*' is focussed on the Aashiq of Allah Ta'ala. With the *Fadhl* (Grace) of Allah, the Aashiq of Allah is attracted to and drawn towards Allah Ta'ala.

Allah Ta'ala states in the Qur'aan Sharief :

**“...ALLAH DRAWS TOWARDS HIM WHOM HE WILLS, AND
GUIDES UNTO HIMSELF WHO TURNS TO HIM.”**
[SURAH ASH-SHUURA 42 : 13]

Consequently, the Aashiq of Allah is granted a distinguished measure of *Hidayat* (Guidance) and *Ma'rifat* (Recognition)

from the Light of Allah. His heart becomes luminous and radiant with the same.

His heart is thus granted the ability to absorb, understand and know *Haq*.

When he practically implements the '*Haq*' (The teachings of the Qur'aan and Sunnah of Rasulullah ﷺ), in his life, then this guidance, known as '*Taufeeq*', increases. In his earnest and sincere striving, the recipient of this exclusive Divine guidance and aid, progresses at an exceptional pace in the spiritual world, which knows no limits and which has no boundaries.

“AND ALLAH INCREASES IN GUIDANCE THOSE WHO ARE GUIDED (WHO POSSESS INSIGHT AND COMPREHENSION...)”

[SURAH MARYAM 19 : 76]

The heart of the lover of Allah has its connection with the Ocean of Divine Knowledge. This knowledge is then channelled into the heart and gushes forth via the faculty of speech.

Rasulullah ﷺ had mentioned that Allah Ta'ala causes the fountains of knowledge and wisdom to spring forth from the heart of a sincere servant; the manifestation of which is found in his speech.

Just as the eye betrays the condition of the heart, in the same way, so too does the tongue. The speech of one who is an Aashiq of Allah has a *noor* which compliments and accompanies it. This in turn kindles and lights up the love of Allah in the hearts of listeners.

***The Aarifeen are the fish
In the ocean of Divine Majesty.***

***Their connection with Divine Majesty
Has taught them 'sorcery'.
Their speech, like sorcery,
Effectively imbues
The Love and Bounty of Allah
Into hearts.***

On the other hand, the speech of a *faasiq* (sinful one) has a darkness that is distinctive and characteristic of a heart veiled with the darkness of sin.

QURB-E-ILAAHI

Then Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) said :
"... If he (the Aashiq of Allah) moves, he does so under the command of Allah; and if he remains still, then it is with Allah that he remains still. He derives peace of mind only through obedience to Allah..."

Every action and every movement of his is with the Hukm and order of Allah Ta'ala. We will ask : Does Hazrat Jibraeel (*'Alaihis Salaam*) descend every time and inform him : "*Now turn left, turn right, walk ahead, get married, open your business, close shop.*"?...Hazrat Jibraeel (*'Alaihis Salaam*) does not descend and direct him to the deeds that need to be carried out.

This statement of Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) is corroborated by a *Hadith-e-Qudsi* which has been mentioned by Imam Bukhari (*Rahmatullah 'alaih*): Allah Ta'ala has said : "*...And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him (i.e. the Faraa'idh); and My slave keeps on coming closer to Me through performing Nawaafil (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his*

sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks... ”

This Hadith-e-Qudsi conveys and brings to light the true nature and existence of the Aashiq of Allah : His every movement and word is in keeping with the Pleasure of his Beloved Allah. Zikrullah forms part and parcel of his life. In fact, a full 24 hours of day and night is occupied in the Zikr of Allah; meaning that the 24 hours are spent in accordance to Allah Ta’ala’s commands.

The *Aashiq* of Allah is consequently always in the company of Allah and continuously enjoys Divine proximity. Allah Ta’ala says in a Hadith-e-Qudsi : ***“I am with My slave who remembers Me.”***

Furthermore, by virtue of the beautiful name of Allah, ‘***As-Salaam***’ (The Giver of Peace); the Aashiq of Allah, in his obedience to Allah, is rewarded with peace; in all conditions.

SUBMISSION

To elaborate more on the point of Zikr, as to how a person can be occupied for the duration of 24 hours in *Zikrullah* : Allah Ta’ala states in the Qur’aan Sharief :

“O YOU WHO BELIEVE! ENTER INTO THE FOLD OF ISLAM COMPLETELY...”

[SURAH BAQARAH 2 : 208]

How do we enter into the fold of Islam completely and perfectly ?

...By obeying and submitting ourselves to every injunction of Shariah, directed to us. There is no personal preference, choice and selection of what suits us from

Shariah. In every aspect of life, there is a rule that needs to be complied with.

Salaah, Fasting, Zakaat, Haj and all other *Ibaadah* have a prescribed method. These various methods have been taught by Rasulullah ﷺ to the Sahabah-e-Kiraam (ؓ) and passed along, until it reached us. Like we learn the various *masaa'il* (rules) of these Ibaadah, we should also ascertain the *Hukm* (order) of Allah Ta'ala in respect to every other sphere of life.

Thus, Zikrullah, 24 hours a day, is when a person questions himself as to what the instruction of Allah is, at every step.

Before undertaking our activities of life, there should be deliberation and consideration of the *Ahkaam* of Allah Ta'ala. If we have not as yet acquired the necessary knowledge of Deen, then we should make an effort to find out as to what must be done and how we should conduct ourselves in given circumstances.

...For example : A person does not manage his business in the way he deems fit and suitable. Having learnt and understood the *masaa'il* of trade and business, he will not exceed the limits of Shariah. If it is an Interest transaction then he will say : “*It’s Haraam. I’m not going to go anywhere near it.*” If the business deal entails speaking lies or deceiving buyers, then he says : “*Even if I make a million, I will not go anywhere near it because my Allah will be displeased.*”

If a person is young and of marriageable age and there is nothing restricting him from getting married, then to save himself from sin, he should be taking into consideration the instruction of Allah Ta'ala. His command is : *Get married.*

The person will be leading a perfectly balanced and normal life. It is not that he is not going to eat, drink, sleep, etc. because he is awaiting the orders of Allah Ta'ala. Allah Ta'ala's orders are already at hand, in the Qur'aan Sharief and these have already been given practical expression to by Rasulullah ﷺ. In action and word, Rasulullah ﷺ has established and explained all the *Ahkaam* of Shariah.

Accordingly, the Aashiq of Allah undertakes all his actions with the command of Allah Ta'ala, by looking towards the instructions of Allah, as is found in the Qur'aan Sharief and Ahadith. If it is the time for Salaah, then the Hukm of Allah is Salaah; if its livelihood, then the Hukm of Allah is to earn a Halaal living.

This reminds me of a very beautiful lesson taught by a little child in action and expounded by my Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*), in speech.

TOFFEES

A little child was brought to my Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*). When Hazrat offered this child a toffee, the child turned and looked at the father, questioningly. The father said : “*Take it.*” - so the child took the toffee.

To us this is common behaviour of children, well trained by their parents. But take heed of the lesson derived by Hazrat.

Hazrat then said : “*What a beautiful lesson.... These children are trained by their parents not to accept gifts and sweets from strangers. This is exactly what a Believer should be doing. There are many black, white and brown ‘toffees’*

(ghair mahareem)² to be found on the streets. The nafs says : “Take a lustful glance.”

The one who has recognized Allah Ta’ala, the one who knows that he has to stand before Allah Ta’ala and render an account for the bounties of his sight, hearing, etc. will turn to his ‘Rabba’ (Allah Ta’ala) – “Must I accept this ‘toffee’ or not?”

The child will turn to ‘Abba’ but this person now turns to his ‘Rabba’ and asks : “What is Your instruction ?”, “Do I accept it or not ?”

The one who is an Aashiq of Allah will not fall for such temptations because he looks to the instructions of Allah, be it in trade, on the streets, at home, marriage, walima – in fact in every circumstance.”

His concern is : Is my Allah pleased with this or not ? If Allah is not pleased, then the whole world can express their pleasure and approval but it will accrue to nothing but misfortune and disaster, in this world and the next.

A THOUGHT-PROVOKING INCIDENT

Another example comes to mind : A girl was being dressed and beautified by her friends prior to her being sent to her husband’s home. Her sisters and friends complimented and praised her : “*You look beautiful.*”, “*You look lovely.*”...On hearing all these praises the bride began to tear.

They said : “*This is not an occasion for tears. Why are you then crying?*”

She replied : “*All of you are saying that I look beautiful and wonderful but when my husband will say : “You look beautiful.”, then that will be the time for me to smile.*”

² A ghair-mahram is one with whom marriage is permissible at some stage in one’s life.

...There are so many husbands who have the prettiest of wives, yet they are involved with other women and thus do not have any interest, liking or appreciation for their wives, who are *Halaal* (lawful) for them...

This bride is teaching us a lesson : When Allah Ta'ala will say: *"I am happy with you."* then that will be the time for us to smile.

ALLAH'S DISPLEASURE

If Allah Ta'ala is displeased then one will never experience peace and happiness in life. Presently, just about everyone is found complaining that life has become 'tight', 'narrow' and difficult, due to various reasons : economic and financial problems, or the fear that has gripped the entire country : the crime rate, hijackings, murders and killings – all of which just increases tension and fear.

We have become prisoners in our homes and businesses. There is no trace of the peace, comfort and security that had been experienced by our grandparents and those who lived 40 and 50 years ago.

The changing conditions are directly related to our change for the worse. Allah Ta'ala informs us in the Qur'aan Sharief, in various verses :

"...Allah does not change the condition of a people until they change that which is in themselves (meaning that when people indulge in sins, conditions of adversity, oppression, suppression, as well as other disasters will befall them.)..."

[SURAH AR-RA'D 13 : 11]

"And whatever of misfortune befalls you, it is because of what your hands have earned..."

[SURAH ASH-SHUURA 42 : 30]

“Corruption (strife, hardship, etc.) has appeared on land and sea because of what the hands of people have earned (by evil deeds) that Allah may make them taste a part of that which they have done...”

[SURAH AR-RUM 30 : 41]

With plentiful too, our lives have become miserable. My Sheikh says that that person, who has earned the displeasure of Allah, can have delicious ‘kabaab’ in his mouth but he will have *Azaab* (punishment) in his heart. Can there be any taste in the mouth when *Azaab* has engulfed the heart ?

THE COOLNESS OF THE HEART

Allah Ta’ala says :

“VERILY, IN THE REMEMBRANCE OF ALLAH DO HEARTS FIND SATISFACTION.”

[SURAH AR-RA’D 13 : 28]

The coolness of the heart lies in Zikrullah, Durood Sharief upon Rasulullah ﷺ and the fulfillment of the commandments of Shariah. Peace of mind and tranquility is found only in obedience.

Otherwise, the home will not offer any comfort, the children will not be the coolness of our eyes, wealth will make life miserable and everything will be intolerable...to say the least.

***O Allah, if You are not mine,
Then nothing is mine.
And if You are mine,
Then everything is mine.***

When we will please Allah Ta'ala, then He will fill our hearts with the coolness and comfort of serenity and tranquillity. Irrespective of the external conditions, the heart and soul will enjoy peace and contentment. The person can be surrounded by difficulty but the condition of his heart will be comparable to a rose blooming amidst thorns.

CONTENTMENT OF THE HEART

A *Sahabi*, Hazrat Imraan bin Husain (ؓ), was bedridden for 32 years. Despite this, his condition was such that his face glowed. When questioned about this, he said that the sickness was from Allah and that he was satisfied with Allah Ta'ala's wish to keep him in that condition.

...*Sabr* or patience does not mean that a person does not take medication and treatment. Whilst treatment should be taken, the heart should remain content and pleased with whatsoever the will of Allah Ta'ala is; be it cure or continued ill-health...

Hazrat Imraan bin Husain (ؓ) further said : “*Since my sickness, angels come and make Salaam to me. Allah has opened the doors of the ‘Unseen’ for me.*”

Thus, there can be pain in the body, poverty in the home, other problems outside or in the family, stress and hardwork can tire the body and mind, but under all conditions, the tranquility of such a heart is not disturbed.

The concern of the Aashiq of Allah Ta'ala is always : **Are my actions in conformity with Allah Ta'ala's pleasure?**

THE PULSIRAAT

We have been informed of the *Pulsiraat* : the bridge across the fire of Jahannum which is sharper than a sword and thinner than a strand of hair. The practise for the crossing of

that Pulsiraat is here in this earthly life. Shariat is analogous to the Pulsiraat.

...The Pulsiraat is *Haq*. Although it is beyond our intellectual capacity to understand its true state, our *Imaan* (faith) and *Yaqeen* (conviction) is in that which has been conveyed to us by Rasulullah ﷺ, of the Unseen.

In fact, this is the condition of the validity and acceptance of ‘*Imaan*’; and this is proven and confirmed by the Qur’aan Sharief.

The first characteristic Allah Ta’ala makes mention of, in describing the pious and successful ones, is :

“WHO BELIEVE IN THE UNSEEN...”

[SURAH BAQARAH 2 : 3]

These beliefs include our belief in Allah Ta’ala, His angels, The Day of Judgement, The *Mizaaan* (Scale), *Haudh-e-Kauthar*, Jannat, Jahannum, etc....

When a person learns to walk the ‘tight rope’ of Shariah; with consideration of what is Halaal and Haraam, permissible and not permissible, pleasing to Allah Ta’ala and displeasing to Him; and when he inculcates the code of Shariah within his life, by observing and practising upon all its commands, then, *Insha Allah*, on the Day of Qiyaamah, he will cross the Pulsiraat like lightening and will enter Jannat.

In implementing these laws of Allah, the lover of Allah seeks to attain His pleasure and hopes to be granted the meeting place for His lovers (Jannat). There is an extreme and heartfelt yearning to see Allah Ta’ala’s Glorious Countenance and to meet Rasulullah ﷺ and all other lovers of Allah.

...For it will only be in Jannat that Allah Ta'ala will remove His veil and grant to His lovers the strength of sight to be able to see Him.

SIGHTING ALLAH

It is mentioned in a narration that after entrance into Jannat, a curtain will be raised and the Jannaties will then see Allah. They will find this to be the most magnificent favour of Allah.

Hazrat Abu Sa'id Khudri (ؓ) narrates : *'We said, 'O Messenger of Allah! Shall we see our Lord on the Day of Resurrection?'*

Rasulullah ﷺ said : *"Do you have any difficulty in seeing the sun and the moon when the sky is clear ?"*

We said : *"No."*

He ﷺ said : *"So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)."*

Imam Bukhari (*Rahmatullah 'alaih*) narrates that Hazrat Jarir bin 'Abdullah (ؓ) related : *"One night we were sitting with the Prophet ﷺ [that he chanced to] look at the moon. It was the fourteenth night of the month [and the full moon was shining in the sky]. The Prophet ﷺ then turned towards us and said : 'Surely, you will see the Lord as you are seeing the moon. You will have to make no special effort to see Him, nor will there be any difficulty...'"*

Like millions of people in a country can all sight the 14th moon at one and the same time, the Jannaties will be able to sight Allah Ta'ala, without hassle or difficulty .

FOR ONLY ALLAH

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) then said :
“...So he is at every moment attached to Allah. He is for Allah and Allah alone; He is with Allah alone.”

Soaring in sublime and lofty realms of Divine Love, the state of being of the Aashiq of Allah is such, that *‘his eating, drinking, sleeping, waking and, in short, all his actions are for the pleasure of Allah.’* In everything that he does, he earns the pleasure of Allah because everything is in conformity with the pleasure of Allah.

His obedience is for the pleasure of Allah and his abstinence from Haraam is for the pleasure of Allah. Such a person has within his heart the gardens of Jannat.

In *Surah Rahmaan*, Allah Ta’ala speaks of two gardens which He will give to those who love, fear and obey Him.

**“BUT FOR HIM WHO FEARS THE STANDING BEFORE HIS
LORD, THERE WILL BE TWO GARDENS.”**

[SURAH RAHMAAN 55 : 46]

Allama Aloosi (*Rahmatullah 'alaih*) mentions in his Tafseer, *Ruhul Ma’aani*, that one *Jannat* is given in this world. The person experiences Allah Ta’ala’s *Qurb* (closeness) perpetually. When Allah, who is ***‘Quddus’*** (Pure), ***‘Wadud’*** (The Loving), ***Hayy*** (Everliving), ***‘Noor’*** (Light), the Most Beautiful, grants His special attention to such a heart, one can imagine the condition of that heart.

And when that same Allah who has placed the sweetness into sugar cane, becomes the Friend of the person with such a heart, then one can imagine the kind of sweetness which will be savoured by that heart.

The condition of those who enjoy such a special connection to Allah Ta'ala is akin to what Maulana Jalaluddeen Rumi (*Rahmatullah 'alaih*) had disclosed. He mentions in his *Mathnavi Sharif* : “*When the fragrance (i.e. the nearness) of my Beloved Allah comes into my heart, then the languages of the world fail to describe this.*”

Thus, one *Jannat* immediately. Such a person finds it easier to stay away from sin than indulge in it, because he has tasted the **absolute** *sweetness* of *Imaan*.

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) has mentioned in some lines of poetry :

***“ O Meer, I do acknowledge and I do know
That Jannat is far, far away;
But for the Aarif (Recognizer) of Allah,
He has within his heart,
The Khaliq (Creator) of Jannat.”***

In a Hadith-e-Qudsi, Allah Ta'ala says : “***Heavens and earth cannot contain Me. But into the heart of a believer I enter like a guest.***” ...Heavens and earth do not have the ‘Aql’ or intelligence to gain the *Ma'rifat* (Recognition) of Allah Ta'ala. The heart and mind of a Mu`min are repositories of the *Ma'rifat* of Allah Ta'ala.

ISTIGHNAA

Then Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) concluded his description of the Lover of Allah, and said : “***...he neither pays heed to the worldly customs, nor does he attach any importance to adverse criticism by the people.***”

In its customs, the world is ever changing. People strive so hard and go to such great lengths to seek the approval of society, more often than not, at the sacrifice of Deen; and yet, almost everyone, along with this world, is *so unfaithful*.

Having recognized the reality of this world, its treachery and disloyalty, the lover of Allah is least concerned with it.

And what relationship does he really have with this world, to pay heed to its customs ? His likeness is that of Rasulullah ﷺ, who had said : ***“What have I to do with this world ? I and this world are as a rider and a tree beneath which he takes shelter. Then he goes on his way, and leaves it behind him.”***

Whilst he will make use of the things of this world, he has understood that he is on a journey in this world and that this world is not his destination. ...And, other than an absolute fool, no person would barter a brilliant and exquisite diamond for a worthless stone; nor the real and eternal happiness of the *Aakhirah* (Hereafter) for the illusory and fleeting one of this world.

***May the Lovers of this world and Kingdoms,
Enjoy their world;
Soon will it pass away...
But for the True Lover of Allah,
A Kingdom that never ends...***

Thus, the Aashiq of Allah strives to reach his journey's end by traversing the safest path. He follows the path of Rasulullah ﷺ and his Sahabah (ؓ).

Since his priority is the same as was theirs, he seeks only the pleasure of Allah. As a result, there is no worry of the criticism of those who criticize.

Having established such a profound relationship with Allah Ta'ala, the lover of Allah becomes independent of people. **ALLAH IS SUFFICIENT FOR HIM.**

This does not mean that he is not in need of the assistance of a builder, carpenter, baker, shoemaker, etc. '*Istighnaa*' (Independence) means that he does not care about the praises of people or their criticism. His sole and only concern is the Pleasure of Allah. Neither is he desirous of the possessions of others, nor has he any expectation from others.

***“O Allah, thousands of difficulties can come my way,
I am not concerned.
If everyone has to distance themselves from me,
Then too I am not concerned.
But if You have to turn away Your glance of Mercy
then I am ruined.”***

Hazrat Ayesha (ؓ) related that Rasulullah ﷺ said :
“Whoever will seek to please Allah by displeasing men, Allah will make him independent of the help and favour of men, and He Himself will become sufficient unto him, and whoever will seek to please men by displeasing Allah, Allah will give him in the charge of men...”

When a person strives to procure the pleasure of Allah Ta'ala, then Allah Ta'ala will also safeguard him from the evil of people, and when a person displeases Allah Ta'ala to achieve the pleasure of people, then he will always be at the mercy of such people.

If we have to look at our own lives then we find that we live in this world with prejudices and with complexes of superiority and inferiority. The concern is always as to what others think of us and as to what would please others. The

person who endeavours to please people has to contend with a tremendous amount of suffering and depression.

In fact, Rasulullah ﷺ said : *“He who searches for respect while indulging in disobedience to Allah will be disgraced by the very persons who praised him.”*

As long as the effort is to please Allah Ta’ala, who cares what others think? In a lengthy Hadith, Hazrat Abu Zarr (ؓ) mentioned : *“...he (Rasulullah ﷺ) commanded me not to care for the reproach of anyone while I am seeking the pleasure of Allah Ta’ala...”*

THE SAHABAH (ؓ)

An incident in the life of a Sahabi (ؓ) will, *Insha-Allah*, be an incentive and a means of inspiration for you and me.

Once some Sahabah (ؓ) were sitting in the court of a king, having been invited to attend a feast. During the course of the meal, a Sahabi (ؓ) accidentally dropped a morsel of food. As is the Sunnat, he picked it up, dusted it and ate it.

Someone commented that this action would not be to the liking of the people of the court. The Sahabi (ؓ) responded: *“Must I, for the sake of these foolish ones, discard the Sunnat of my Beloved ﷺ ?”*

The person whose objective is to please Allah Ta’ala and Rasulullah ﷺ is granted, within his heart, **complete** and **absolute** independence.

Thus, our endeavour is to please Allah Ta’ala and Rasulullah ﷺ. When Islam has made our lives so simple and easy, why introduce complexities and perplexities to life ?

The Aashiq of Allah is therefore neither affected by criticism or praise. Whether he is praised or criticized, it is one and the same. He does not differentiate between the two.

PRAISE

Many a time, we find our pious elders being praised – in speech or in poetry. As such, some question the piety of that Wali since he is listening to his own praises. This is due to our ignorance.

The Hadith which makes mention that dust be thrown in the faces of those who are given to praising people is in regard to Rasulullah's ﷺ disapproval of praise which is meant for material gain and benefit, or to please a man by mentioning those qualities which are not found in him. Added to this, such praise would ruin a person if he then considered himself worthy of such praise.

However, Rasulullah ﷺ had also said that when a true believer is praised, then his Imaan increases. The condition for such praise is perfect and complete Imaan. On listening to his own praises, this person does not look at himself, rather, his attention is directed to Allah : *What am I ?... Nothing. This praise is really Yours.*

For such *Ahlullah* (people of Allah), praise is a means of their Imaan increasing, but for weak ones like us, we need to be very cautious. Our egos take off very quickly and get bloated. The *Ahlullah* are not affected negatively.

In fact, praise is Allah Ta'ala's gift to the *Ahlullah*. Allah Ta'ala blesses the *Ahlullah* with '*Thana-e-Khalq*' (praise of creation) and this is one of the commentaries of the dua wherein we ask of Allah Ta'ala, '*...Hasana fid-dunya...*' ('*The best of this world*')

CRITICISM

Aside from praise, criticism is something that we have to learn to disregard. Criticism is the general inclination and past time of the foolhardy and ignorant, and as such there is no shortage of the same in the society we live in.

Many people write to me and say : *“Maulana, you mentioned this (or that) and when we practised on what you taught us, we were criticized and mocked. A big joke was made of the whole thing and you too were criticized.”*

Why the ridicule and mockery? Because ridiculous customary practices of marriages and Walimas, wherein extravagance, show, Haraam entertainment and the likes are done away with; or because a person is keeping his beard the Wajib fist length, or because a woman decided to practise on the very important Qur`aanic injunction of adopting the Hijaab and fulfilling the *wujoob* (obligation) of veiling her face, etc.

I write and tell them : *Why must you worry ? You should be happy that at least you are gaining some proximity to Nabi ﷺ, the Ambiyaa (‘Alaihimus Salaam) and the Sahabah-e-Kiraam (ؓ). When they propagated or practised the true Deen, many did not accept it. Many disliked it.*

Allah Ta’ala says :

“...THERE NEVER CAME A MESSENGER TO THEM BUT THEY USED TO MOCK AT HIM.”

[SURAH YASEEN 36 : 30]

Many called the Ambiyaa (‘Alaihimus Salaam) mad, insane, sorcerers, liars, etc. (*Na-oozu Billahi min zaalik*). Not only were the most derogatory titles showered upon them, their abuse was also physical. They hit, tortured and persecuted Rasulullah ﷺ and his noble companions (ؓ).

We are not recipient to all of this. We just have to contend with a few words blown in the air. In fact, sooner or later, the same critics see light and enmity changes to love and obedience.

... Then again, nafs can well be involved in this also. On a little introspection we will find our nafs to be the motivating force behind our anger.

Sometimes when we are criticized then our ego and pride is injured, and the other condition is a feeling of hurt when someone utters derogatory statements in regard to matters of Deen.

FOR DEEN OR NAFS

There are many who speak ill of *Deen* (religion), criticizing and mocking various aspects and teachings of Deen. We need not have to look far because in our homes many things are said and done against the Shariah, against the commands of Allah Ta'ala and teachings of His Rasool ﷺ. At that time our anger is not apparent.

Our weakness is that if a thing is said against us, then we get angry and justify our anger by saying that they spoke ill of Deen. We present excuses for our shortcomings.

Nafs is very, very subtle in its work. Its evil is sometimes very difficult to recognize. It can hoodwink us in many ways. We say that our anger is because of Deen, whereas it is not because of Deen. It is because our egos are hurt and our pride, injured. Otherwise why don't we feel the same hurt and injury when others say and do so many things against Deen ?

On self-introspection and scrutiny a person will, however, be able to detect and recognize the evil of his nafs. Allah Ta'ala makes mention in Surah Qiyaamah :

**“NAY! MAN WILL BE EVIDENCE AGAINST HIMSELF;
THOUGH HE MAY PUT FORTH HIS EXCUSES
(TO CONCEAL HIS EVIL DEEDS).”**

[SURAH QIYAAMAH 75 : 14 / 15]

The *Mufasssireen* (commentators of the Qur`aan Sharief) have explained that man has insight into his nafs, and even though he is aware and understands his state of being, he presents excuses and inadequate and weak reasoning, to justify his behaviour.

A PRESCRIPTION

Since hurt and grief is natural when a person is criticised on his implementation of Shariah or when Shariah, itself, is scorned and mocked at, Allah Ta`ala presents to us the prescription which was delivered to Rasulullah ﷺ who had to contend with much more than we do.

**“INDEED WE KNOW THAT YOUR CHEST (I.E. HEART) IS
STRAIGHTENED AT WHAT THEY SAY. SO GLORIFY THE
PRAISES OF YOUR LORD AND BE OF THOSE WHO PROSTRATE
THEMSELVES (TO HIM).”**

[SURAH AL-HIJR 15 : 97 / 98]

Rasulullah ﷺ was instructed to engage himself in glorifying and praising Allah Ta`ala. Allah Ta`ala has made His *Zikr* (Remembrance) and Praise a balm for such wounds of grief and sorrow which covered the heart of His Beloved ﷺ, and which also stain the hearts of His Lovers.

Allah Ta'ala also instructs:

“AND BE PATIENT (O MUHAMMAD ﷺ) WITH WHAT THEY SAY, AND KEEP AWAY FROM THEM IN A GOOD WAY.”

[SURAH MUZZAMMIL 73 : 10]

When the disbelievers maligned Nabi ﷺ with insulting and blasphemous titles such as ‘*majnoon*’, ‘*soothsayer*’, ‘*magician*’ and the likes, Allah Ta'ala prescribed that *sabr* (patience) be adopted.

In the Tafseer of this ayat, the *Mufasssireen* make mention that ‘*Hajrann Jameel*’ directs us to politely keep aloof of those who mock, not to complain to others of their hurtful and troublesome behaviour, nor become physically or verbally abusive, nor retaliate and requite evil with evil. Rather accommodate in a selfless manner a quality which Allah Ta'ala prefers from His servants :

Allah Ta'ala says in the Qur'aan Sharief :

“THE GOOD DEED AND THE EVIL DEED CANNOT BE EQUAL. REPEL (THE EVIL) WITH THAT WHICH IS BETTER (TO BE PATIENT, FORGIVE, ETC.), THEN VERILY, HE BETWEEN WHOM AND YOU THERE WAS ENMITY, (WILL BECOME) AS THOUGH HE WAS A CLOSE FRIEND.”

[SURAH FUSSILAAT 41 : 34]

This attitude was not only part of the disposition of the Ambiyaa (‘*Alaihimus Salaam*’) but is a very apparent quality of

the Auliya Allah : together with patience and forgiveness there is always du'aa for the guidance of those who harmed them, and a continuous effort is made towards their guidance.

“AND VERILY, WHOSOEVER SHOWS PATIENCE AND FORGIVES THAT WOULD TRULY BE FROM THE THINGS RECOMMENDED BY ALLAH.”

[SURAH ASH-SHUURA 42 : 43]

Then again, we should consider that '*majnoon*' was a title given, by the rejectors of truth, to all the Ambiyaa ('*Alaihimus Salaam*'), the Sahabah-e-Kiraam (ؓ), the Mashaa'ik and the Ulama-e-Haq. Yet those who were called '*majnoon*' (mad) were the ones to receive Allah Ta'ala's special Grace, Mercy and Benefactions.

Moreover, Allah Ta'ala being free of any kind of defect would never appoint a '*madman*' as His Rasool. Allah Ta'ala addresses His Beloved Nabi ﷺ :

“YOU (O MUHAMMAD ﷺ) ARE NOT, BY THE GRACE OF YOUR LORD, A MADMAN.”

[SURAH AL-QALAM 68 : 2]

Allah Ta'ala, Himself, then says about the character of Nabi ﷺ :

“AND VERILY, YOU (O MUHAMMAD ﷺ) ARE ON AN EXALTED STANDARD OF CHARACTER.”

[SURAH AL-QALAM 68 : 4]

And :

**“INDEED, IN THE MESSENGER OF ALLAH YOU HAVE A
BEAUTIFUL EXAMPLE...”**

[SURAH AHZAAAB 33 : 21]

Those who call the Beloved Rasool ﷺ, ‘*majnoon*’ are themselves mad.

Nevertheless, we will find that criticism, mockery, hatred, etc. only generates and increases, in the Auliya Allah, the Noor of *sabr* (patience), *hilm* (tolerance), forgiveness, etc.

Furthermore, Allah Ta’ala mentions that He, Allah, is the *companion* of that person who adopts *sabr* (patience) :

“...VERILY ALLAH IS WITH THOSE WHO ARE PATIENT.”

[SURAH BAQARAH 2 : 153]

OUR ONLY CONCERN

To get back on track; our endeavour should be to try and reach this stage of independence, where we don’t concern ourselves with such words and statements of criticism and mockery.

If we have to adopt the attire of the Sawliheen, do good and righteous deeds and join the company of the pious, then people will brand us *munafiqeen* (hypocrites), or will attribute our deeds to *riyaa* (show). More often than not a person has to contend with discouraging and even disheartening remarks and comments.

If we have to pay heed to what others have to say and then prevent them from the same, then how many tongues can our two hands hold and then too, for how long ?

This is a sign that we have not established a true *nisbat* (connection) with Allah Ta'ala and His Rasul ﷺ. As a result, we are worried about what others will say and think of us. ...Where have we got such time to waste ? The concern which should occupy our 24 hours is : Is my Allah pleased with me or not ? Is my Beloved Rasul ﷺ pleased with me or not ?

...It's easy to know this. Check how much we are doing to please them.

Rasulullah ﷺ had said : *“If someone wants to know what position he enjoys in the eyes of Allah, he has only to look at what place he gives to Allah (in his heart and life).”*

THE WEAKNESS OF OUR IMAAN

The message of tonight's talk is that we need to make a concerted effort to develop this steam of Divine love. Until we do not acquire and conserve this steam of Love within ourselves, everything we do will remain *Zaahiri* (external).

...It really stuns a person, but all that can be done sometimes is resort to fervent and sincere du'aa that Allah Ta'ala grants to us such Imaan that impels us in the right direction and keeps us steadfast.

Just this afternoon, a young person, with a beard, *Deeni libaas* (attire) and who is a five-time *namazi* requested me for permission to shave his beard. Why ? ...Due to an application which was made for a visa to a certain country. The person in charge of the department told him that he stands no chance with his beard.

So he said : *“I just want permission to shave my beard and get the application through. Once I've got my papers, I'll keep my beard again.”*

I said: “*Bhai, have I made the Shariah that I can give you permission to shave your beard ? ...What of the displeasure of Allah? If you want to shave and displease Allah Ta’ala, why make me a partner in your sin ?*”

This is the point I’m trying to make : Just *Salaah*, *Zikr*, some Deen work, a little *Da’wah* and *Tabligh*, or a short visit to the Khanqa, is not sufficient. **The necessary element is the steam of Divine love.**

This Imaani steam is only obtained from the hearts of those who have the reality of it in their hearts. In the company of those whose hearts are aflame with the love of Allah Ta’ala, we too will get that steam. Otherwise, Shaytaan will easily convince us to indulge in Haraam in spite of our work of Deen.

...So I asked this person as to what guarantee he has that Izraeel (‘*Alaihis Salaam*) won’t extract his soul while the razor is moving down his face. What guarantee does he have that even if he gets those documents, he will live to see a few more months, so that the beard grows one fist length?

Alhamdulillah, this brother made sincere taubah from this sin and kept his beard.

THE CONSEQUENCES

A doctor had mentioned that he made an application, in a certain country, for a post available some years back. He too was told the same thing : People will not give him much consideration because of his beard and kurta. He was told that if he shaved his beard and wore a suit, he would get some prominence. So he said that he fell for the temptation. He shaved his beard, wore the suit and went for the interview.

He is a pious doctor, a *namazi* with concern for Deen and Shariah but he fell for the temptation of Shaytaan and nafs and shaved his beard.

He related : *“I swear Maulana that I am speaking the truth. That same night, I saw Rasulullah ﷺ in a dream and he stared at my face with anger. I could see the anger on his face. When he walked into the room, in my dream, the room became brightly lit. He then stared at me; his face, red with anger. He then suddenly left and the room went dark. And I got up with a fright.”*

He didn't know what to do and it worried him greatly. Of course, he grew his beard again and made sincere taubah from shaving his beard in future.

Naturally, it should go without saying, that Islam is not just the beard. Islamic teachings cover all aspects of life.

So the message is simply that we develop this steam of Divine Love. Whilst it is not necessarily achieved and realized instantaneously, at least we have become aware of it. ‘*Sulook*’ entails some effort.

May Allah Ta'ala give to us that intense love for Him, so much so that it becomes extremely easy to do that which is pleasing to Him and stay away from everything which is Haraam and forbidden.

WHY WE FAIL

Without the effort to stay away from Haraam, we can never ever secure this Love of Allah in our hearts. As a result, when the real test comes, then we fail miserably. Sometimes we fail with our marriages or walimas, or some other family occasion. If not, then we fail in business or in some endeavour pertaining to our worldly or religious activities. *Why?*

...Because we have not made the effort of learning Divine Love. When there's no steam and when we have not fallen *intensely* in love with Allah, what demonstration of love can we exhibit?

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) is teaching us a lesson : If we don't have these signs then we should not make any claims that we are **true** lovers of Allah.

...May Allah Ta'ala make us of His true and sincere lovers.

The person who has developed these qualities will invariably be enjoying the closeness and company of Allah Ta'ala. Therefore, Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) had also mentioned that if we cannot be in the company of Allah Ta'ala, due to our weakness, then we should keep company with those who have received that special Tajalli and who have established that special *nisbat* with Allah Ta'ala.

In fact, this is the instruction of Allah Ta'ala. He says :

**“...AND JOIN THE COMPANY OF THE TRUTHFUL ONES
(THE PIOUS, THE AULIYA ALLAH).”**

[SURAH TAUBAH 9 : 119]

A GLANCE OF LOVE

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) was once delivering a talk when someone inquired regarding a Hadith. ...It is mentioned in the Ahadith that Allah Ta'ala will record an accepted (*nafl*) Haj in favour of a person that casts a loving and affectionate glance upon his parents.

...How easy Allah Ta'ala has made it for the poor who cannot afford to go and even for those who can go for Haj ? For just a glance of love and affection, Allah Ta'ala grants such a tremendous reward.

So my Sheikh was asked, what then would be the reward of the person who looks at his spiritual guide with love and affection?³ Hazrat replied : *“He will get Allah Ta'ala, Himself, as the reward.”*

A sincere mureed will most definitely have a deep-hearted love for his Sheikh, which would be for the pleasure of Allah Ta'ala. Due to such *Muhabbat* (Love), *Aqidat* (Conviction) and *Azmath* (Respect), his love for Allah Ta'ala will increase in his heart and he will begin to enjoy a nearness to Allah Ta'ala.

Of course, the Sheikh has to also be an *Aashiq* of Allah Ta'ala and His Beloved Rasul ﷺ. He must not be using his mureeds, exploiting them for any worldly reasons.

Regarding the Hadith just related, wherein Nabi ﷺ mentioned that to glance at ones parents with love, affection and mercy earns one the reward of an accepted Haj; many parents may say that they are not recipient to such kindness from their children. On the contrary, many will complain that they are cursed, troubled, abused and harassed by their children.

³ [This does not apply to female mureeds. As has been stated, Allah Ta'ala's Hukm (order) to both men and women in regard to Ghair Mahareem is : *“Tell the Believing men to lower their gaze...”*, *“And tell the Believing women to lower their gaze...”* (Surah Nur: 30/31). This then is categorized as a **Fardh-e-‘Ain** injunction. On the implementation of such Ahkaam of Allah Ta'ala, which takes **priority**, *Insha-Allah*, female mureeds will be granted the same reward and blessings ... *‘And that is not difficult for Allah’.*]

Unfortunately, we, as parents, are deprived of our children's love and affection due to not having done our duty as parents. Since we have not given our children the Islamic upbringing and education that they require, who then do we blame for their ill manners and lack of respect, but ourselves.

THE RIGHTS OF OUR CHILDREN

A man once came to Hazrat 'Umar (ؓ) and complained of his son's disobedience. Hazrat 'Umar (ؓ), who was the *Khalifa* at the time, called for the boy and apprized him of his disobedience and his neglect of his father's rights.

The boy asked Hazrat 'Umar (ؓ) : *"O Ameerul Mumineen, does a child have any rights over his father?"*

Hazrat 'Umar (ؓ) replied : *"Yes, of course."*

On inquiry as to what they were, Hazrat 'Umar (ؓ) explained: *"He should choose the mother of his children, give him a good name and teach him Deen (religion)."*

The boy then said : *"O Ameerul Mumineen, my father has done none of this. My mother was a woman of ill repute. The name given to me by my father is Ju'al (which had a derogatory connotation) and he has not taught me Deen."*

Hazrat 'Umar (ؓ) then addressed the father : *"You complain to me about the disobedience of your son, yet you failed in your duty to him before he failed in his duty to you. You wronged him before he wronged you."*

Our responsibility to our children demands from us, far more consideration, concern and effort. Directing our children to the obedience of Allah Ta'ala is an obligation which we will, inevitably have to render an account for on the Day of

Judgement. The Qur`aan Sharief and Ahadith instruct and exhort the fulfilment of these rights.

Allah Ta`ala states :

**“O PEOPLE OF IMAAN! SAVE YOURSELVES AND YOUR
FAMILIES FROM A FIRE WHOSE FUEL IS MEN AND
STONES...”**

[SURAH AT-TAHREEM 66 : 6]

Protection and salvation from the fire of Jahannum lies in teaching our children *Aqaa-id*, *Qur`aan*, *Fiqh*, *Sunnats* and other necessary tenets of Islam which form their *Tarbiyyah* (correct upbringing). Accompanied with du`aa, this will, *Insha-Allah*, be the means of their *Hidayat* (guidance) and *Istiqaat* (steadfastness).

In the Tafseer of the Ayat, Hazrat Ali (ؓ) had stated :
“Teach your family acts of virtue.”

Rasulullah ﷺ also emphasized these obligations : *“Each one of you is a shepherd and is responsible for his flock...A man is a ruler in his family, and he will be questioned about those under his care. A woman is a ruler in the house of her husband and she will be questioned about those under her care...”*

THE REWARDS OF LOVE

Nevertheless, when children look at their parents with love and affection, then Allah Ta'ala grants them the magnificent reward of an accepted Haj.⁴

Even if a person looks at his parents a hundred times with love and affection, then too, he will get the same reward a hundred times. ...Allah Ta'ala's treasures are unlimited.

When the Sahaba (ؓ) inquired of Nabi ﷺ : *“Even if he casts a hundred (affectionate) glances every day (at his parents) ?”*

Rasulullah ﷺ replied : *“Yes, Allah is much greater (than you imagine) and Pure (of all defects such as miserliness.).”*

⁴ This refers to the *reward* of a Haj. It does not mean that a person is exempt from undertaking Haj if it is Fardh (obligatory) upon him / her.



Du'aa

O Allah, grant to us all Your Love, which is the driving force in earning Your Pleasure. Grant us the taufeeq to abstain from everything that displeases You.

O Allah, out of Your Infinite Bounty, forgive us our sins, major or minor, committed knowingly or unknowingly, in the light of day or darkness of night.

O Allah, bless us all with long life, good physical and spiritual health, prosperity, steadfastness on Imaan and the taufeeq to practice on the teachings of the Qur`aan Sharif and the Sunnah of Rasulullah ﷺ .

O Allah, bless us with the Grace to fulfill the rights of our parents, teachers, neighbours, brothers and sisters, wives and children, family members, young and old, black or white, rich or poor, Muslims or non-Muslims.

O Allah, unite the hearts of parents and children, husbands and wives, brothers and sisters and the entire Ummat of Rasulullah ﷺ .

O Allah, we ask of You all the goodness which had been asked for, by Your Messenger, Muhammad ﷺ ; and we seek Your protection from all evil things from which Your Messenger, Muhammad ﷺ had asked protection from; Only You are capable of helping us.


Aameen



FROM A TARBIYYAH LESSON :

**"O ALLAH, I ASK FOR YOUR LOVE, AND THE LOVE OF THAT
PERSON WHO LOVES YOU AND OF THOSE ACTIONS WHICH
ATTRACT YOUR LOVE."**

My respected and honourable Sheikh, Hazrat Maulana Yunus Patel Saheb [Daamat Barakaatuhum] imparted to us the commentary of this dua of Nabi ﷺ .

Hazrat Maulana stated that Maulana Sayyed Sulaiman Nadwi (Rahmatullah 'alaih) had explained that a chain has links that inter-join to form the chain. To illustrate : 

Thus, 3 components form this dua. We ask of Allah, 3 things :

- 1.) His Love.*
- 2.) The love of His Lovers.*
- 3.) And the love of those actions which are the means to procuring His Love.*

Like the chain with its links, we have three inter-joining requests. The link on the right hand side is the Love of Allah; the link in the centre represents the Ahlullah and the link to the left-hand side signifies the A'maal (actions) that lead to Divine Love. The central link is a must, without which makes the acquisition of the wealth of Ishq-e-Ilaahi very difficult to obtain.

The Muhabbat of Allah is most easily acquired from those who have, within their hearts, Divine Love. If one sincerely establishes a 'Ta'alluq' (relationship) with one who has deep

love for Allah Ta'ala, then this relationship is akin to the centre link of the chain which then links the A'maal required, to the love of Allah Ta'ala.

Rasulullah ﷺ had said : 'A person is on the Deen of his friend.' The direction his friend goes, he too will inevitably follow. Thus, if we, insignificant ones, befriend the friends of Allah, we will, in following them also be able to reach Allah.

Hazrat Dr. Abdul Hay Saheb (Rahmatullah 'alaih), who was a senior Khalifa of Hazrat Maulana Ashraf Ali Thanwi (Rahmatullah 'alaih), was wont to say :

**"THERE IS ONLY ONE WAY TO MEET HIM (ALLAH),
SEEK THE ROAD FROM THOSE WHO
HAVE ALREADY FOUND HIM."**

An analogy in regard to the same is that of a train which consists of first class coaches, second class coaches and third class coaches. Whilst the first class coaches consist of luxury seats and amenities, the third class coaches are a far cry with their uncomfortable, worn out and torn seats, broken windows and squeaking hinges.

In spite of this, if the third class coach is firmly secured to the first class coach, then it will reach the same destination of the first class coach. Similarly, if 'third class' saalikeen, like us, have to connect ourselves with 'first class' Mashaa'ik and Ahlullah, then we too will go where they go.

However, the link must be firm and strong : obedience and following the teachings of the Sheikh is essential. As has been stated, the Sheikh too has to be 'first class'; meaning, he must not be a fraudulent, deceitful one, motivated by greed and lust, and lacking, in his own life, obedience to Allah Ta'ala and His Rasul ﷺ. His teachings must only be that which is contained in the Qur'aan Sharief and Sunnah.

Maulana Jalaluddeen Rumi (Rahmatullah 'alaih) has cited a beautiful parable in his Mathnavi Sharif which correlates to the above :

He makes mention a story of a thorn that laid its complaint before Allah Ta'ala, stating that due to its abject insignificance and due to the fact that it had absolutely no worth, it feared that it would be discarded and thrown out of the garden, and thus left deprived of the fragrant company of the beautiful rose.

So the thorn was advised that it should remain attached to the rose. In so doing, not only will it always enjoy the company of the rose but it would also fetch the same price as that of the rose. And wherever the rose would go, so too would the thorn go.

Maulana Jalaluddeen Rumi (Rahmatullah 'alaih) then explains that there are many of us amongst humanity who are just thorns. However, that thorn which has concern regarding its protection, safety and well being, must keep company with the roses amongst mankind : The Ahlullah, the Auliya-Allah.

In so doing, the benefit which accrues to the rose will also accrue to the thorn. ...Since these friends of Allah Ta'ala are the residents of Jannat, Insha-Allah, we thorns will also find our way there, because Allah Ta'ala says in the Qur'aan Sharief:

**“ENTER YOU, THEN, AMONG MY HONoured SLAVES, AND
ENTER YOU MY PARADISE!”**

[SURAH FAJR 89 : 29/30]

Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) has also presented a most impressive and

wonderful comparison. He explained, after having observed the sand of the gold mines in South Africa, that the sand which remained in the company of gold, became 'golden' in colour. So too, one will notice that the sand which contains coal, becomes black in colour.

After presenting this illustration, Hazrat then compared the 'golden sand' to the person who sincerely befriends and associates with the Ahlullah. Such a person will not only acquire the same colouring of 'gold', he will become gold.

Thus, in due course; on establishing ties with the Ahlullah, it becomes extremely easy to do those deeds that are righteous, virtuous and pleasing to Allah Ta'ala, and likewise it becomes easy to abstain from sins. One obtains the required courage to give up sins and practise on the Shariah.

Added to this, the ingredient of Ikhlaas (sincerity) which makes ones A'maal worthy of acceptance can only be obtained from the hearts of these Ahlullah, in their company.



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